

The Spirit of Missions ;

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PREACH THE GOSPEL TO EVERY CREATURE.

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The West.

Disappointed in receiving "Diocesan Annals," and not yet favored by the Bishops with their April "communications to the Committee on the condition and prospects of the Missions, within their jurisdictions respectively," we are compelled to ask the attention of our readers to some extended remarks upon our Domestic Missions generally, trusting in subsequent numbers to continue the "Annals," and also to furnish details of the progress of this important work of our Church.

We say *the* important work of the Church, and are confident that could churchmen see the West with their own eyes, its religious interests could never be *secondary* in their estimation. No representations can adequately convey its claims upon our prayers and efforts. The earnest advocate of them seems to exaggerate, when but the half has been told, and to be anxious to throw

other fields in the back ground, when he but aims to secure for this vast region its *due* share of regard. In the first sermon preached before the Domestic and Foreign Missionary Society, Bishop White* insists, "It ought to

* What estimate do enlightened *foreigners* form of our position and duties. The excellent Mr. Jay, of Bath, England, so extensively and favorably known here, says:

"The object of your zeal must be your own country, to supply her rapidly increasing population with able, faithful ministers. Your religious policy must be a home policy. Compared with the claims of your own land, the claims of the heathen are but secondary. If you cannot attend to both, you must attend to your own destitute people. You must cultivate the waste places of your homestead.

"Think what your country is, and especially what she must become. Not only for the magnitude of her territory and the multitude of her people, the vastness of her wealth, and the greatness of her power, but for the importance of her example. On your land hang, in a great measure, the future interests of the globe. Hence the unspeakable importance of your Churches concentrating, in a great measure, their religious efforts upon your country. If it were necessary, in order to supply your own people with pastors, one half of your male members should become ministers, while it should be the chief business of the other half to support them. These are my deliberate views of the duties of the Christians of America."

be understood, in reference to the Society whose cause is now advocated, that *their principal object* is to rescue from a state of irreligion and licentiousness, those various portions of the United States, which, either from their recent settlement, or from the privation of advantages formerly enjoyed, are as destitute of the word and the administration of the sacraments, as if Providence had cast their lot amid the jungles of India, or on the sandy deserts of Africa." Again he speaks of the "strong claims of the great fields of labor within the bounds of our federal compact, because of the more immediate relation in which they stand to us, and because of the greater efficiency which is likely to be the result of a community of languages and manners, the greater ease of perpetuating divine truth where though on the decline, it is not absolutely lost, than where it is to be begun."

And is it not so? Does the benevolent spirit of Christianity, which would have all men to be saved, feel outraged when we plead for the wise and orderly performance of the work? Her language is, "if any man provide not for his own, &c." If *we* provide not for our own country, who will? If we pity not those at our very feet, nay, so recently in our bosom, gone forth from our altars and firesides to make new homes in our wilderness, who will? On whose ear will fall the cry, not Macedonian, but *American*, that is heard from our rivers, our prairies, our teeming forests, nay, the steppes of our Rocky Mountains,—*"Come over and help us,"*—if *ours* be like the deaf adder, that heareth not?

No! In the providence of God we are called to lay the foundations of the Church in this country, and will be held responsible that we do what we

can for *this* land, for *this* people. "Whatever doubts," say our Bishops in their address to the Church, "whatever doubts some may entertain as to the propriety of our Church engaging extensively in Foreign Missions, while there remains so extensive a portion of our own country where her services are unknown, and her influence unfelt, we should suppose that there could be no difference of opinion as to the imperative duty of subjecting our own territory to religious cultivation, and providing for the spiritual wants of our own household. But, alas! how few are the labourers in the field, in comparison with the extent of the harvest!" And why should not this harvest be reaped? Have we an ocean to cross, rendering it both difficult and expensive to bring the means of grace to bear? Have we climate to encounter, that threatens to present physical barriers to our efforts? Have we old and rooted systems of superstition, which must first, and with great sacrifice of time, be eradicated, before we can plant the good seed of the kingdom? Have we languages to master, and confidence to gain?—to make long and painful experiments whether the soil will receive the seed?—whether fruit may confidently be expected? They are our brethren, gone forth from us; their language, manners, civil and social institutions, our own; they open their arms to receive our messengers. They exclaim from full hearts, "How beautiful on the mountains are the feet of Him that bringeth good tidings." If *all* souls are precious in the sight of God, why not these? *Because* our brethren, within the ken of a pitying eye, and grasp of a friendly arm?—because a *little* bestowed there, in season, will effect *much*? Do we withhold our hand from this good work, be-

cause nine-tenths of what we give is not necessarily absorbed in the acquisition of language; the process of acclimation; the difficulty and cost of reaching the field of labour;—because there is no romance, none of the “distance that lends enchantment to the view,” about *Domestic Missions*?

Aye, but we say, our western brethren are not degraded like others, not sottish, not stultified! What though they be not! are they less *estranged from God*,* and less in jeopardy of per-

* “A sermon, preached before the Protestant Episcopal Society for the advancement of Christianity in South Carolina, at the anniversary meeting, on the 12th Feb’y, 1845, by the Rev. P. J. Shand, Rector of Trinity Church, Columbia: 1 John, iii., 17.”

Having participated with a large and intelligent audience in the gratification of listening to this sermon, our limits alone prevail with us to withhold it from our readers, and content ourselves with quoting a paragraph from the April No. of the Charleston Gospel Messenger, through which it has been given to the Church. In our wide spread communion, in Carolina itself, Domestic Missions have no friends more liberal than the Rector and people of Trinity Church, Columbia. It may be, that not a few who would yield to the force of the preacher’s argument, yet stop short of his practice, from some objections to the administration of our Missions. Shall we not pray that the ingenuity of fervent charity, “that hopeth all things,” will discover some unobjectionable mode of sending to the *inhabitants of Christendom*, that without which they cannot hope to be saved?

“We design not in these remarks to be understood, save with some restriction. We intend not, from them, to favor the inference that God will withhold His pardoning mercy, without distinction, from the benighted multitudes of the earth, upon whom the Sun of righteousness has never arisen, and to whom the tidings of a Divine Saviour have never been published. Rather, as it seems to us, have we the highest warranty for believing that they alone who have ‘sinned in the law,’ (the law of Revelation doubtless,) shall be judged by the law,’ while those to whom that law has never been disclosed, will be condemned or acquitted, at the final assize of heaven, according to their improvement or abuse of the only other law which Providence has vouchsafed to them: the law, viz. of reason and conscience. ‘They shall be beaten with few stripes, should they commit things worthy of stripes,’ because of their ignorance of their Master’s will, as revealed in His Gospel. That some of them may have acted agreeably to the glimmering light within them, we may charitably trust,—and to the mercies of Him, who determines the conduct of men, according to what they have, and not according to what they have not, we may leave them, for acceptance and forgiveness, through the all-prevailing merits and efficacy of that atonement which was made for ‘the sins of

dition, because mind there is awake, active, acute; demands some religion; and may be seen in many cases to adopt what has been well called the religion of human nature!

Will republican institutions secure admission into Heaven for all who live under them? Does intelligence convert the soul? What though the school-master be abroad, has he commission from Heaven to teach, or to baptize? If knowledge is power, how important it should be fealty to the cross of Christ. Does their absorption in the whirlpool of cares, incident to the development of such a region as the West, give them no claim upon us for the one thing needful? They pour wealth into our coffers on the seaboard, should not we impart to them the true riches? Yes: but Domestic Missions have nothing to do with the Heathen, and therefore we feel but little interest in them. Why have they nothing to do with the Heathen? Because we have none in this country?

the whole world.’ The sentiments we have expressed, therefore, in regard to the necessity of a knowledge of the Gospel to salvation, must be received, as to this class of persons, with some limitation, but not as to those of our fellow-creatures to whom we meant to apply them. Those, for example, who, though they have not the Gospel, have had their lots cast in regions of the globe, which have partaken, more or less, of its enlightening influences, and who are sharers in that civilization and superior intelligence, on points of duty, which it has no small part in producing. While to all, indeed, wherever located, or however circumstanced, the Gospel is immensely important, because of the certain information and means it conveys of salvation,—to the inhabitants of Christendom it may be esteemed vitally essential,—as that, in truth, without which they cannot hope to be saved. These, or at least the most of them, cannot, like the heathen, plead for mercy in not believing ‘in Him of whom they have not heard,’ for, in a Christian land, few, if any, may be supposed to have not, at some time or other, heard of the coming and death of the Messiah, and of the belief in Him, and sole reliance on His sacrificial blood and worthiness, which are requisite for reconciliation and eternal blessedness with God. But many are to be found, even in Christian portions of the earth, who are destitute of the Gospel, though they may have imperfectly learned something of the plan of salvation it unfolds,—and these it is to whom we are alluding,—who, under such a state of destitution, are, in a spiritual sense, in the greatest need—a need which nothing can satisfy but a communication to them of the sacred and momentous truths of that Divine Revelation.”

or because we have criminally neglected them?

Our fathers found Heathen here, and it was one of the animating and sustaining motives under which they came, that not only would they find an asylum for themselves, but make known to the poor untutored Indian, the God, whom, till now, he saw but "in clouds," or heard but "in the wind." We will not bring a blush to any cheek, by lifting the curtain which shrouds the deeds of other days, and reveal the contumely of the vulgar, which has ever been their lot as a race, but point, with honest exultation, to the *permanent home** our nation has provided for the remnant of this ill-fated people, west of Missouri and Arkansas, where now they have settled down as agriculturalists. Can you point to one Mission of our Church among these Heathen?

But our forefathers left us another legacy, in permitting Heathen Africans to be landed on our shores. Their de-

scendants among us number nearly four millions—are not these emphatically the Heathen of our land?

No one can doubt that God designs this country, as well as England, to bear an important part in the conversion of the world to Him. In permitting that country to extend her empire and her influence so far and wide that the sun never sets upon it, and the reveillé of her troops, as from station to station the signal is caught, never ceases, we plainly see the extensive field assigned to her. Nobly has she entered upon it,—freely expends her treasure, and sends forth her bishops and other clergy.

Is our field less distinctly marked? Shall we show less kindness to our colonies than England* to hers? Is not a first duty to be rendered to our brethren of the West? Can we answer it to ourselves, to withhold the glad tidings from either the *African* or *Indian* within our limits, having the land of the one and the labour of the other?

But glancing beyond our borders, who will deny that Texas, on the one hand, and Africa on the other, claim our regards; the one embracing a race to whom we owe a debt that Heaven calls upon us to pay,—the other, not only our brethren who have colonized it, but Heathen Indians, who, if we withhold the gospel, will live and die without it.

Now for the ultimate gathering in of this harvest, do we not see how neces-

* In the promise of this *permanent home* to those who seem to have no continuing city, there was much to reconcile the Christian patriot to the avowed necessity of their removal to the west of the Mississippi. But what shall be said in justification of the recent attempt to erect the Territory of Nebraska, and make it a thoroughfare to Oregon? With a cordon of distilleries on the frontier of Missouri and Arkansas, Texas and Nebraska; a continuance of the present system of trade and intercourse with the Indians, and a little of the Anglo-Saxon system of squatting—described to us by a Frenchman of Red River—the precise location of the *permanent home of the Indian* will very soon puzzle the curious—perhaps we should say the impatient—in such matters. "Neighbour, what will you let me have your land for, on a long credit?" "Ah! I no sell my land, must have some place for my children." "Well, I want to teach your folks singing." "Oh! oui. Je suis bien aise. He teach school a little, bye and bye he pratique medicin, bientot he preach. Well you see we make him judge! Ah! monsieur, croyez-vous?—*My land gone!*" Seriously, will the Christian men of this nation permit our plighted faith to be again disregarded, and the last home of the Indian cut up to minister to an insatiate thirst for acres?—Shame upon us!

* The Society in England for the Propagation of the Gospel holds the following sensible language in reference to its colonies—language applicable, mutato nomine, to the claims upon us of our new States and territories?—

"While great numbers of our countrymen are every year encouraged to go forth from their native land to seek a settlement in some distant colony, it must be held a duty, second only to that of providing for the spiritual wants of the population at home, to see that these children of our own household are not, by their removal to another part of the empire, debarred from all the ordinances of religion, and the means of Christian education for their families."

sary to foster our *Domestic Missions*, and that in this very domestic field the providence of God has distributed the materials for the work. With what race of men would you sally forth to subdue Texas to the faith of God's dear Son, if not our active, manly, generous brethren of the West, when once submissive to the faith themselves. When discovery or wealth is the object of pursuit, what clime so remote, so inauspicious, they do not penetrate?—what ocean so broad they do not traverse?—what mountain so high they do not scale?—where in all the world such pioneers as they? Now when these energies are sanctified, what labourers they will prove in the vineyard.

With whom would you go forth to bear the lamp of Life to benighted Africa, but with her own ransomed children, carrying back from the land of their captivity the pearl of great price, resisting the deadly effects of a climate to which, sooner or later, white missionaries fall victims (dragging, even while they last, a sickly existence,) and planting, as you can *no otherwise* plant, the standard of the Cross upon her arid plains and amid her tangled forests?

How will you ever reach, much less subdue to the faith, the 4,000,000 aboriginal population of *North America*, unless, by giving the Church in its integrity to the *Agricultural* tribes immediately on our frontier, you enable them

to send their swift messengers of love and mercy to those who wander with buffalo on the plains, or trap beaver by the streams?

How, unless we select our points wisely, along a well-considered base of operations, occupying strongly the keys—the very commanding positions—can we advance into the enemy's country, and extend our lines there? We have read in the missionary annals of a Christian sect, that 5,000 Heathen children gathered into schools, were disbanded and sent home—their last state worse than the first—because while operations were naturally and healthfully expanding *abroad*, the *home field* was not *strengthened* and *cultivated* in proportion, and when increasing demands came upon it, they could not be met. Let us then select, occupy, maintain the strong points in the great West, and among the Heathen at our doors. They will soon dispense with our aid, become centres of protection and influence to the surrounding country, and not only so, but come up to the help of the Lord—the help of the Lord against the mighty—in foreign lands. But overlook, neglect, or feebly aid the great field of *Domestic Missions*, which God in his providence seems to have committed to the especial care of *American* Christians, and who can venture to estimate the injury that must result to the cause of the Redeemer everywhere!

Indians.

Journal of the Bishop of Toronto, &c.

(Continued from page 109.)

The number of Indians who were assembled at the Manatoulin Island this year to receive presents, exceeded

six thousand, a greater number than on any former occasion. The majority are still Pagans; of the Christians, some belong to the Church of England, others to the Church of Rome, and a few to the Methodists. A considerable

portion consists of half breeds of French and Indian extraction, and these being all Romanists, possess a good deal of influence among the natives; and from their continual intermarriages, they acquire for the Church of Rome a very considerable advantage, an advantage which we can believe to be increased by the imposing character of her ceremonies and forms. Still we have much reason to be thankful for the progress of the Church of England at this spot; and there is encouragement in perceiving that with these simple children of the forest there is a strong inclination to adopt the religion of their great mother, the Queen, should they turn from their present superstitions. Of the six thousand Indians, including women and children, who were assembled at the Manatoulin Island, a large portion, perhaps two thousand, live within the boundaries of the United States; and, if to these we add the converted Indians, we shall have scarcely three thousand who are unconverted residing within the British territory; and these are scattered along the banks of lakes Huron and Superior, and the Lake of the Woods, and some even as far north and west as the Red River. While thus scattered, and not living in bands, but by single families, and never remaining long in one place, it is next to impossible to afford them Christian instruction. Deeply sensible of this, Sir Peregrine Maitland, when governor of the province, endeavoured to collect them into villages, and had made some progress in this good work before he resigned his government. The intention of this excellent and pious officer was to place in every village a missionary and schoolmaster of the Church of England, a farmer, a carpenter, and blacksmith, and by a diligent course of instruction, to wean them from their erratic life, and give them an acquaintance with farming and the more useful mechanical arts. This plan was followed up by Lord Seaton, who likewise evinced a strong feeling in favour of the Indians, and was anxious for their civilization; but there were many difficulties to encounter; and, under the most favourable arrangements, it will be found that the collecting of Indians into villages must be the

work of time. The late disorders in the province necessarily interrupted this, as well as other improvements; but now it is hoped the good work will be resumed with redoubled vigour, and better prospects of success. Until the Indians are collected together, comparatively little can be done towards the amelioration of their condition; and now that they have begun to be convinced by the scarcity of game, that they can no longer live by hunting, they will be the more easily persuaded to adopt the habits of civilized life.

Although the number of Indians was so great, nothing could exceed the peace and good order which universally prevailed. No liquors were allowed them. There was no violent excitement of any sort; and, while alive to their own importance, they were exceedingly civil, quiet, and docile. I am persuaded that the same number of whites would have, under the same circumstances, been troublesome; but the poor natives of the lakes and forests were as discreet and submissive to half-a-dozen officers, as well trained children to their parents.

All this I attributed in a great degree to the judicious and firm arrangements of Colonel Jarvis, the chief superintendent of Indian affairs, a gentleman who unites in himself, as I believe, far beyond any other person in the province, all the qualities which are most essential to the proper discharge of the various and important duties of his high and responsible office.

We left the Manatoulin Island on the afternoon of the 13th of August, and arrived at the Sault St. Marie a little after sunset on Monday, the 15th. On Sunday, the 14th, service was held in a very beautiful island covered with trees and shrubs, juniper and rose bushes, and many wild flowers. A clean smooth rock overhanging the lake was chosen for the place of worship, which possessed besides the advantage of a free air (the day being very hot,) that of being distant from a fire which was rapidly spreading, by means of the dry moss, over the island. Those present manifested the greatest attention, and all appeared to be struck with a deep feeling of the solemnity of the scene, and of the wisdom of the provision which

called upon them, in this wild and romantic corner of the earth, to pause upon their journey, and to worship their heavenly Father, through his Son Jesus Christ. The river which unites lakes Huron and Superior is not so fine as the Niagara or the Detroit rivers, nor are the rapids of St. Mary equal to those of the St. Lawrence; yet there is a wildness in the surrounding scenery which is not a little striking. There are at present too few Indians at St. Mary's and in the neighborhood, to justify the establishment of a mission, and it is hoped that these few will be induced to join their brethren on the Manatoulin Island.

On the 21st of August, divine service was performed in the mission church, and about fifty persons, including our party, and some Indians and half-breeds, all well dressed and decorous, were present.

The following interesting narrative of the baptism of an Indian chief, is from a subsequent portion of the good Bishop's journal, in which he is giving an account of his visit to the Rev. R. Flood's Mission at Delaware, on the river Thames:

On the 7th of September, Wednesday, the Indians assembled in great numbers; it was a great day. The great Chippawa chief Cunatuny was to be baptized and confirmed. In the two villages there are still several pagan Indians, and yet they, as well as the converted, attend the services of the Church. While they continue pagans, they paint their faces and refuse to kneel. The conversion, however, of the great chief is expected to operate most favorably, and from their love of truth, stronger it is said among the Indians than among the Persians of old, it is anticipated that they will be readily impressed and permanently retained. When some doubts were expressed as to my coming, the Indians exclaimed, 'What, is he not the chief of the Church?—he never can have two words—he is sure to come.' The school house, though large and commodious, could scarcely contain half the number assembled, and those that could

not get in, stood in groups about the door and windows. The chief was baptized, and appeared well acquainted with the nature and importance of the holy sacrament. He was, after baptism, confirmed with four others. His admission into the Church, by the sacrament of baptism, and his public profession of the faith in coming forward for confirmation, had been with him, for years, matter of deep and solemn consideration. After the service, I shook hands with every individual present, according to the custom of the Indians at all their meetings.

Saturday, 24th Sept.—From Brantford we drove to the Mohawk Parsonage, only two miles distant, where we were met by the two missionaries to the Indians, the Rev. Abraham Nelles, and the Rev. Adam Elliott. The prayers were read in the Mohawk language by Mr. Elliott, and the lessons in English by Mr. Nelles. No sermon was delivered, as it would have required to have been interpreted, and occupied too much time. Fifty-four persons were presented for confirmation—forty-nine Indians and five whites. The church was crowded, especially by Indians of the Six Nations; the address which I made after confirmation, was carefully interpreted; and, as I endeavored to suit myself to their habits and modes of thinking, it appeared to affect them much; the whole service was particularly interesting, and many white people who were present declared that they had never been so much affected. The church stands on a beautiful flat near the river, surrounded by many cottages of industrious and well-conducted Indians attached to the mission; and contiguous to the church are schools, which are carefully visited after the services. In these schools a great number of promising Indian children, both boys and girls, are taught the rudiments of a common education, carefully founded on religious principles. Very favorable specimens of their proficiency in reading, writing, and arithmetic, were exhibited, and nothing could be more gratifying than the sight of so many of the rising generation of an ancient and warlike people, who had once commanded the greater por-

tion of North America, receiving instruction to qualify them to read the Holy Scriptures in the English tongue, and to enable them to impart the same knowledge to others. It is a tardy, but becoming remuneration for the manifold injuries inflicted upon this unfortunate race.

Annexed to the schools for boys and girls is an institution for the instruction of Indian youths, in housewifery and sewing for the latter, and in various useful mechanical arts for the former. To this institution such boys are transferred as evince a taste and desire for different trades, and the articles thus manufactured are readily disposed of as being fully as good and somewhat cheaper than can be furnished at the shops of the best mechanics in the vicinity. We passed the night at the Parsonage, which is a substantial and comfortable brick house, for which this mission is indebted to the liberality of the New England Company in London, and to which the Indians, with the sanction of government, have annexed a glebe of upwards of two hundred acres of excellent land. The parsonage-house is finely situated on a high bank, commanding an extensive view of the valley of the Grand River, and of the canal to Brantford, now in active progress.

The missionaries at the Mohawk and Tuscarora villages, the schools of boys and girls, and the mechanic institution, besides other schools throughout the Indian settlements with much generous assistance for other purposes, are all supported by the bounty of the New England Society already mentioned, and reflect the highest credit on that respectable body. Their exertions for the temporal and spiritual amelioration of the Indians of this diocese, merit the thanks of every Christian in the colony, and the members of the association must feel the liveliest satisfaction in knowing how abundant a harvest has already resulted from this exercise of their care and charity; and it is earnestly hoped that the happy effects which have been already manifested upon the moral condition of the Indians in these missions, will encourage them to such a farther liberality as their means may admit, in cultivating the spiritual soil, so much of which still continues waste in this vast diocese.

Sunday, 25th of Sept.—We proceeded this morning to the Tuscarora village, ten miles, the seat of Mr. Elliott's mission. The congregation was much more numerous than I expected; and among their number, several Negro families were observed, who, it appears, have intermarried with the Indians of this tribe. This produces a singular variety of complexion among them, but it cannot be discerned that there is any feeling of difference, or that they are affected by anything like a spirit of caste. Mr. Elliott brought forward fifty-eight persons for confirmation, all of them Indians, or blacks, recognised as a portion of the tribe. My address, as usual, was communicated through an interpreter. The services being ended, the chiefs requested a council; they mentioned some religious differences which had arisen among them, and given them much pain, differences which had originated with some Indians, who had recently come from the United States, and who, it appears, had embraced the opinions of the baptists. Before the arrival of these men they had been at unity among themselves, but, since their coming, some of their friends had been deluded, and induced to forsake the Church, and they entreated my advice as to the course which they, the great majority of the chiefs, who still adhered to the Church, ought to pursue. Knowing the fierce passions of these people, and the danger of violent measures, I exhorted them to kindness and forbearance, and recommended friendly counsel to those who had wandered, impressing upon them that such charitable treatment would be the most likely means of bringing them back. At the same time, I took occasion to confirm their faith in the truths of Christianity as taught by the Church, and pointed out her superiority as the dispenser of the gospel truth, and the appointed channel of Divine grace. The Indian chiefs evinced great shrewdness in the course of this conference, as well as much quickness of apprehension, in regard to the superior excellencies of the Church in her doctrines and government; and there is little doubt that this partial schism will soon be at an end, and that its present existence may even conduce

to the firmer establishment of apostolic order and discipline among the people. In the meantime the Divine blessing upon the labors of both these excellent missionaries to the Indians, Mr. Nelles and Mr. Elliott, is abundantly manifest. Many pagan Indians have, through their ministrations, been brought over to the truth, and every hope may reasonably be entertained that, in a short space of time, not one idolatrous Indian will remain unconverted to Christianity. In the evening of this interesting day we returned to the Mohawk parsonage.

When shall we be permitted to read of similar labors of love performed by one of our Bishops and his faithful clergy, among the Indians on our Western frontier? Reader! what are you doing for your red brethren?

In the Quarterly Paper of the "Society for the Propagation of the Gospel, &c.," for July last, we find an interesting letter from the Rev. R. Flood, one of the Missionaries named in the foregoing extracts, giving an account of the opening of a new Mission among the Indians at Walpole Island. This letter, dated Nov. 11, 1843, forms an appropriate sequel to the statements given above.

"Caradoc, November 11, 1843.

"I have now much pleasure to acquaint your Lordship of the result of my mission to Walpole Island, and to apprise you of the more cheering prospects likely to spring up henceforth in that benighted corner of the Diocese.

* * * * *

"On our way to Port Sarnia from Detroit, I left Mr. Carey at the Island for the purpose of visiting the Indians in their wigwams, with the assistance of an interpreter whom I had despatched a week before to that quarter from Mon eytown, as Canotory's son happened to be absent, at the time your letter arrived, on a hunting expedition north of London. On my return to Walpole we visited many of the Indians, and, after procuring very indifferent lodgings for the Missionary, we went up, after

the Sunday services on the island, to Port Sarnia, on Monday last. All the chiefs were assembled there before our arrival. Mr. Carey was regularly inducted by the Indian Council into the favour and good graces of his chiefs, and on the following evening Mr. Keating kindly undertook to assemble all the Indians in a large vacant building, for the purpose of holding divine worship. There could not have been fewer than eighty present, consisting of the chiefs of the Walpole, Sable, and Port Sarnia Indians, with most of their war-chiefs. I preached to them from the last two verses of the twenty-eighth chapter of St. Matthew's Gospel; showed to them, from this passage, the nature and objects of the commission to the Apostles, by our Lord, to preach the Gospel; and that, in virtue of the same, we are commanded to do likewise, as commissioned by their successors, the Bishops; explained what the Gospel is, and its blessed effects and tendencies when heartily received; and, lastly, the promise of the Divine presence in abiding with his Church unto the end of the world. The Rev. Messrs. Carey and Pine addressed them, after the blessing, in a few words; they listened with deep interest to all that was said. There was one interesting fact which I cannot but mention, as I consider it cheering to the future prospects of the Mission. When Mr. Keating proposed a rent to the head chief for the use of his house for the Missionary, until such time as a house can be built for him, which is at present under contemplation, the chief replied: 'I want no rent, but I want the Minister to be near me, and to teach me what is the good way.' None of the Walpole Indians have as yet embraced Christianity, but Mr. Keating has informed me that a few of them have expressed a wish to be baptized."

We must conclude that we are fallen upon strange times indeed, if the appeal of the Cherokee Nation to the States of Missouri and Arkansas, contained in one of the acts of their late Council, should prove in vain. What a spectacle! A heathen people (in our

estimation), laying at the door of two great Christian States, the responsibility for "murders and other crimes of the most atrocious and alarming character." Whatever influence the Church may exert in that region, we are confident will be put forth to effect the desired object.

Whereas, The use of ardent spirits and other intoxicating liquors is productive of the most demoralizing, and otherwise degrading and mischievous effects ;

And, Whereas, The laws of this Nation, prohibiting the introduction and sale of ardent spirits, are rendered inoperative, to a great extent, by the existence, along the line, within the states of Arkansas and Missouri, of distilleries, groceries, and tippling shops, from

which those deleterious articles are issued to the Indians ;

And, Whereas, Murder and other crimes of the most atrocious and alarming character, the very rehearsal of which are revolting to humanity, are clearly traceable to the still-house and the grocery, as their source ; Therefore,

Resolved by the National Council, That the Principal Chief be, and he is hereby requested, through such channel as he may deem proper, respectfully to ask, of the Governors of the states of Arkansas and Missouri, respectively, such co-operation, and the exertion of such influence, as in their wisdom they may deem proper, effectually to put a stop to the traffic, in ardent spirits, along the Indian lines of their respective states.

Tahlequah, C. N., Jan. 10, 1845.

Marine.

The unexpected failure of a supply of matter on subjects nearer home, must be our excuse, if any is needed, for the following very interesting account of the ship "Hawk," the gift of a pious presbyter of the Church of England, to the Bishop of Newfoundland, together with some account of the Bishop's first visit to his Diocese, from the Quarterly papers of the Society for the Propagation of the Gospel in Foreign Parts :

ARRIVAL OF THE CHURCH SHIP.

The *Hawk* church ship arrived at St. John's after a prosperous voyage of only sixteen days from Torquay. The Bishop thus mentions the welcome appearance of this interesting vessel :—

"*Sunday, Sept. 15th, 1844.*—Looking out of my window this morning at six o'clock, I saw the Narrows completely crowded with vessels entering the harbor. The number was so great, and their appearance so striking and interesting, that I twice called Mr. Palairet to see and admire them. Before I had finished dressing, I discerned a new and a strange flag, which I guessed might

belong to the Hawk, my own Missionary ship. So it turned out. Mr. Bridge called about half-past seven o'clock to report the arrival of a strange vessel, which he concluded might be the Hawk ; and other persons sent reports to the same effect. I did not stay to hear the confirmation, being engaged to go with Mr. Palairet to Torbay, eight miles on foot, to preach and administer the Holy Communion. We parted accordingly at a quarter past eight o'clock, seeing the strange flag on the schooner just brought to anchor, but not knowing of a certainty her name. We reached our church a little before half-past ten o'clock, and I visited the school and heard the children of the first class read a lesson in the New Testament, which they managed very decently, and also repeated their collects ; about thirty-one in attendance—all Protestants. The Master is from Stoke, near Teignmouth. At eleven o'clock we had the service, and I preached from 2 Cor. xiii. 5. About sixteen received the Holy Communion. After the service we took a pleasant walk along the cliffs, on the North side of the Bay, in sight of the sea. In the afternoon we had service

again at half-past 2, when Mr. Palairt preached. Two children were baptized.

"We had a pleasant walk home, and reached St. John's about half-past six o'clock, and found round the fire in my drawing room, with Mr. Newman, Messrs. Jones, Tuckwell, Kerby, and Peell, who, with Mr. and Mrs. Chapman, arrived this morning in the *Hawk*, having had a very quick and prosperous voyage in 15 days from Torquay."

Mr. Jones writes, September 20th :

"To-day, the Governor, Sir John Harvey, is going on board the Bishop's Yacht, and many of the Clergy who are here for the Visitation will accompany his Excellency, as it is the day on which the reading-desk and communion-table are to be set up. The frigate *Eurydice* was lying in the harbor when we entered on Sunday morning, 15th inst., and saluted the Episcopal flag by lowering her own, and the Captain coming on board afterwards, expressed much admiration of the vessel."

The *Hawk* schooner was the munificent gift of the Rev. R. Eden, Rector of Leigh, Essex, to the Bishop of Newfoundland. Some time was necessarily occupied in adapting it to the purposes of a Church ship for the use of that diocese. With this object, the lower deck, with the exception of that part reserved for the Bishop's cabin, has

been fitted up so as to answer the purposes of a small floating church. By such an arrangement, the vessel will be often rendered available for holding Divine worship off some of the more retired settlements in the numerous Bays of Newfoundland, where no church has as yet been erected, while the Bishop himself may be engaged in visiting those larger stations which have a church on shore.

On the 12th of August, the Bishop of London having previously visited the vessel, and given a parting charge to those who were about to sail in it, the *Hawk* proceeded on her voyage down the river, carrying a flag bearing the arms of the See of Newfoundland. This flag, it is hoped, will be often greeted by the fishermen of Newfoundland, and the inhabitants of its coasting villages, as conveying to them a glad summons to attend the worship of God, which will thus be carried to many a desolate spot hitherto but seldom cheered with the enjoyment of the means of grace.

The safe arrival of the vessel at Torquay has been announced, where she was visited by many who manifested their interest in the Mission of the Bishop of Newfoundland, by the offerings which they placed in the alms-box of the floating church.

Jews.

It is impossible to read the accounts which reach us from the London Society for promoting Christianity among this venerable people, without being impressed with the conviction that the time to favor Zion has truly come, and that the "grafting in again into the good olive," of those who for so many ages have been "broken off through unbelief," has indeed and in truth commenced. The interest, amounting almost to enthusiasm, which the British Church takes in this favorite Mission, seems to be pleasing in the sight of Is-

rael's God, and to secure his gracious smiles upon their labors. In a former number, (February, 1845, page 44,) a brief sketch of the origin, past efforts, present prosperity, and extensive operations of this Society was given, that the Church of this land might learn what encouragements there are to preach Christ's Gospel to those from whom salvation first came to us. That salvation is of the Jews, who will deny? As long as this declaration of our Lord stands on the inspired page, we must acknowledge that we are "debtors to

the Jews," and that our obligations to them can never be cancelled until we have made, and do make, the same efforts to bring them to a saving acquaintance with Christ, that they put forth in our behalf, when we were "afar off." The opinion which has so long fixed itself in the minds of Christians, viz. that all efforts to Christianize the Jews are fruitless, ought rather to be suspected as an artful suggestion of Satan to defeat any attempt to enter upon the discharge of this important duty, or to paralyze it when commenced. The Jews did not reason thus with regard to the Gentiles, when the Gospel was as yet entirely in their own hands. They did not suppose that the nations, who were idolaters, and who had for ages been demon-worshippers, were so enslaved by their superstitions, and devoted to their impious rites, that nothing could detach them from them, and that, therefore, it was useless to make the attempt. They stood on other ground. Knowing that God had given the world a Saviour, and that He had commanded them to declare the glad tidings of His salvation to *every creature*, they made no distinction. But declared that Gospel to be the power of God unto salvation, to *every one* that believeth—to the *Jew first*, and also to the Greek. "The Jew first." This precedence of Gospel privilege to Christ's brethren according to the flesh, was also accorded to them by our Saviour in his last words to the eleven: "Preach the Gospel to all nations, *beginning at Jerusalem*." How sadly has this order been perverted since the Apostolic age. It may now rather be said, *the Jew last*, or perhaps with greater truth, *the Jew not at all*. In the various missions among the various denominations of this land,—missions to Europe, Asia, Africa, and our own continent,—missions to the Greek,

the Turk, the Hindoo, the Chinese, the African, the North American Indian, and others,—what provision has been made for the seed of God's ancient friend, the family of our Lord? A word of grace is sent to all, but to the Jew. Let us suppose the pious and benevolent in this metropolis, moved by a desire to promote the spiritual well-being of their fellow-creatures, should resolve to send them the Gospel, as the richest of all blessings, what order would probably be taken to give effect to their benevolent designs? They would survey the population of this city, and find, *first*, several thousands of the descendants of Ham:—a colored congregation, with their own place of worship and preacher, would be established. Next, they discover several thousand seamen, who, being of another peculiar caste, must be accommodated according to those peculiarities on their own native element:—a floating Church would soon be moored along our wharves. The French and Germans follow, and are remembered in the provision made, whereby they may "hear in their own tongues the wonderful works of God."* Even the unobtrusive mutes are not forgotten, nor the wretched inmates of our various asylums and prisons. But the seed of Abraham,

* AFRICAN CHURCHES—St. Philip's Church, in Centre street—Rev. A. Fraser, Rector. A very flourishing congregation.

A second congregation is being formed by Rev. Alex. Crummel.

FOR SEAMEN—The Floating Church, East River, foot of Pike street—Rev. B. C. Parker, Chaplain.

FOR FRENCH RESIDENTS—Eglise du Saint Esprit, in Franklin street—Rev. Antoine Verren, Rector.

A second congregation worships in Park Row—Rev. C. H. Williamson, Minister.

FOR GERMAN RESIDENTS—St. Simon's Church, Houston street—Rev. C. F. Crusé, Rector.

FOR BRITISH RESIDENTS—We notice a call for a meeting at the residence of the British Consul, preparatory to the formation of an Anglo-American free Church.

numbering several thousands, are passed by, or if *thought of* at all, so *little* thought of, that no action in their behalf is taken. Is this the order of the Gospel which sets the Jews first, and begins at Jerusalem?

That such has been the ordinary course of Missionary effort, and is still throughout Christendom, with the exception of the British Church, viz. to overlook the Jews, truth compels us to acknowledge. That noble branch of Christ's Church, however, has set an example to be imitated by all Christendom. In her extensive missionary operations in the Old World, she seems to have bethought herself of the injunction of her Lord, "beginning at Jerusalem," and has accordingly re-established the Episcopate in the very seat of the Apostle James, and in the person of a Jew; and in the various cities of the Old World, her missionaries are "not sent but to the lost sheep of the house of Israel."

It may be well here to review briefly the action of our Church on this important subject.

At the general convention of 1841, the following resolutions were offered, and, on motion, referred to the Committee on the Domestic and Foreign Missionary Society, which reported them to the House, by whom they were adopted, the House of Bishops concurring:

1. "*Resolved*, That this Convention feels a deep interest in the recent movements in behalf of the Jews, and in the faithful zeal of our Mother Church of England, in the same cause; and believes that the time has come when a similar movement should be made by our Church, through the agency of the Domestic and Foreign Missionary Society.

2. "*Resolved*, That this Convention instruct the Board of Missions to bes-

tow early and efficient attention upon the subject of the condition of the Jews, especially such as reside in the United States, and to mature and adopt such measures as may be deemed proper for bringing them to the unity of the faith, the bosom of the Church of God, and the saving knowledge of the Messiah."

At the meeting of the Board in 1842, the subject was called up by a communication on the subject from the Rev. H. V. D. Johns, enclosing a contribution of \$50, and urging *early measures*. The Committee of the Board, after expressing their judgment that the subject of the communication was worthy of the deepest interest, and most earnest exertion of the Church, recommended the following resolution, which was adopted:

"*Resolved*, That the Domestic Committee be instructed to institute full and minute inquiry, as to the number of those who profess the Jewish religion within the territory of the United States, and in general, whatever may be calculated to throw light on their condition and disposition to receive the Gospel, and to recommend to the next meeting of this Board such measures as they may deem expedient in the premises."

To deepen the interest of the Church, a further communication from the same gentleman was obtained and published early in 1843, (vol. 8, p. 35, Spirit of Missions.) At the meeting of the Board in '43, a report was made, and measures* recommended, which resulted in the following resolution of the Board:

"*Resolved*, That the Domestic Committee be authorized and requested to adopt either of the measures recommended in their report, for the promotion of Christianity among the Jews in the United States, which, in their judg-

* That a candidate for orders should be sent to England for two years to acquaint himself with the system of operation there, or that one of the Missionaries of the London Society be employed to labor here, or one of their candidates for orders be invited to take American orders.

ment, shall be deemed most advisable, whenever the funds necessary for sustaining the expenses of such measures shall be supplied or pledged by any diocese, or by any congregation or individuals."

The matter was thus brought down to a very simple point, but the Committee were compelled to report to the Board in 1844, that neither supplies nor pledges had been received.

At the meeting of the General Convention in 1844, a memorial was presented from some Christian Jews in New York, to the House of Bishops, desiring the appointment of a missionary in the city of New York, devoted exclusively to them. (See Spirit of Missions for February, 1845, page 44.)

The following report was read, and adopted :

"The Standing Committee of the House of Bishops on Missions, having had referred to them the memorial of certain persons touching ministrations to the Jews, with very liberal offers from many of the Rectors of the Churches to procure contributions for their support, would commend the enterprise as of very great importance, and of bounden duty ; and would recommend the subject to the attention of the Board of Missions."

It is to be hoped that ere the next meeting of the Board, the difficulties that have surrounded this interesting work will be removed, and the Committee be enabled to report a Mission in successful operation.

Miscellaneous.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

"*The Society for the Propagation of the Gospel in Foreign Parts*" was incorporated by Royal Charter, in the year 1701, for the purpose of maintaining Clergymen and providing for the worship of God in the Plantations, Colonies, and Factories of England beyond the Seas, and for the propagation of the Gospel in those parts. Its operations are uniformly conducted on the principles of the Church of England. Its President is the Archbishop of Canterbury ; and all the Bishops of the United Church of England and Ireland are Vice-Presidents.

Before passing to the chief fields of the Society's present labors, it ought to be recorded, that that branch of the Church in the United States which is in communion with the Church of England, was planted in that country principally by means of the Society for the Propagation of the Gospel. Previously to the separation of the American Colonies from the mother country, in 1783, the Clergy were almost entirely supported by the Society. The first North American Bishop, Dr. Seabury,

was one of its Missionaries. There are now 22 Bishops in the United States, and upwards of 1,200 Clergy, who, with the flocks committed to their charge, may be said to owe their organization as a Church, under God, to the earliest efforts of this Society.

Its exertions are now chiefly directed to British North America, the West Indies, British India, and Australasia.

British North America.

In the year 1832, the British Government began to withdraw the annual grant, amounting to 16,000*l.*, which, from the year 1813, it had applied towards the maintenance of the North American Clergy. A great additional burden was thus thrown upon the Society : so much, however, has it been prospered in its arduous labors, that its income has increased from 8,000*l.* in 1832, to 47,000*l.*, which was its income in 1843 ; and the number of its Missionaries in the North American Colonies has been raised, in the same period, from 141 to 247.

The call, however, for the increase of Clergy in all of these Colonies, is still unceasing. The British emigration to *Canada West* alone, is to the

amount of many thousands every year. In 1842, not less than 40,000 new inhabitants poured into that province. There are now 324 townships in the Diocese of Toronto. Each of these townships covers the space of about twenty average English parishes: in each, the members of our Church are scattered in larger or smaller numbers; and yet but 80 of these immense districts are supplied with Clergy of the Church of England, *leaving 244 entirely destitute.*

The Bishop of *Nova Scotia* reports that he has seen his Clergy, in that province, increase from five to fifty; and that, out of 150 Churches in his Diocese, there are not ten which have not been aided in their erection by the Society's grants.

In *New Brunswick*, out of 80 parishes, 57 are without settled Clergymen; and as the erection of that province into a Bishopric is expected soon to take place, there will be an urgent call made upon the Society to add to the number of the Clergy, who are now thinly scattered over a country equal in size to all Scotland.

In *Newfoundland*, the Clergy who minister to its poor and ignorant population are entirely maintained, and the Bishop partially, by the Society: the number of the Missionaries has been increased, since 1839, from 10 to 25. About 50 churches have been aided in their erection by the Society's grants.

In each of the North American Dioceses, a Theological Institution for the education and training of Clergy exists; and to every one of them the Society grants Exhibitions for the support of Candidates for Holy Orders. These Colleges are, for—

Toronto.....The College at Cobourg.
Quebec.....Lennoxville College.
Nova Scotia.....King's College, Windsor.
New Brunswick.....The College at Fredericton.
Newfoundland....Theological Institut'n, St. John's.

Diocesan Church Societies have also been recently formed in Toronto, Quebec, Nova Scotia, and New Brunswick. By their means travelling Missionaries are maintained, and gifts both of land and money for the endowment of the Church have been already procured.

The whole number of Clergy in connection with the Society in these Colonies is 249,* distributed as follows:

Name of the Colony.	Extent in Sq. Miles.	Population.	No. of Society's Missionaries.	Total No. of Clergy.	Charge to the Society in 1843†
CANADA WEST	100,000	550,000	90	102	7,573
(Or, the Diocese of Toronto.)					
CANADA EAST	200,000	650,000	51	76	7,659
(Or, Diocese of Quebec.)					
NOVA SCOTIA, (Diocese of)	15,617	164,126	40	40	10,098
NEW BRUNSWICK	26,000	156,162	29	29	
PRINCE EDWARD'S ISLAND	2,131	47,034	6	6	
CAPE BRETON	4,687	35,000	4	4	6,002
NEWFOUNDLAND, (Dioc. of)	30,000	80,000	25	25	
THE BERNUDAS	22	12,000	4	9	

* Of these, 40 in Canada West are supported from local resources, and 19 in Nova Scotia by an annual vote of Parliament.

† In this account of the expenditure in 1843 are included special contributions for the several North American Dioceses.

Intelligence.

CHANGES.

Kentucky.—The name of the station of the Rev. Mr. Cowgill is changed to Hickman, Fulton county.

Ohio.—The Rev. Edward Winthrop ceases to be a Missionary from 1st April, 1845—his station having become self-supporting.

Indiana.—The Bishop has appointed the Rev. Dr. Killikely to Vincennes—October 1st, 1844.

The leave of absence requested by the Bishop for the Rev. J. H. Drummond, is granted.

Illinois.—The Bishop has appointed

the Rev. Alfred Louderback to the station of Rockford, Belvidere, &c.,—outfit \$100.

The Rev. Israel Foote has been appointed to Jubilee College and vicinity—salary to commence April 1st, 1845.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th March, to 15th April, 1845:

MAINE.

Bangor—St. John's Ladies' Sewing Circle.....\$18 22 18 22

NEW HAMPSHIRE.

Claremont—Union Ch..... 3 00
Manchester—St. Michael's..... 31 31 34 31

MASSACHUSETTS.

Millburg—Randall Holden..... 10 00
Newton Lower Falls—St. Mary's.... 9 63
Salem—St. Peter's..... 40 00 59 63

RHODE ISLAND.

Bristol—St. Michael's Mo. Miss. Col.
January..... 11 14
Do. do. do. March 6 50
Newport—Trinity Ch., a thank off'g. 15 00 32 64

CONNECTICUT.

Derby—St. James' off'g S. S..... 5 26
Sharon—Miss Polly Lambert..... 3 00
Stamford—St. John's, $\frac{1}{2}$ 7 16
Straford—"Individual"..... 20 00 35 42

NEW YORK.

Binghamton—Mrs. G. Tomkins.... 8 00
Fort Hamilton—St. John's, special offering of a friend through the Rector..... 10 00
Goshen—An Easter offering..... 5 00
Harlaem—St. Andrew's Monthly offering, S. S..... 1 11
Hempstead—St. George's Mo. off'g. 14 00
New York—Ch. of the Ascension, Rodney Miss. Soc., auxiliary to the Juvenile Miss. Soc., \$7 25; for Indian Territory under Bishop Freeman \$25. 32 25
Oakhill—St. Paul's, additional..... 50
Ogdensburgh—St. John's..... 16 00
Troy—St. Paul's, of which \$20 is for Racine, and \$25 for Nashotah 121 46 209 45

WESTERN NEW YORK.

Batavia—St. James'..... 9 00
Camden—Trinity..... 2 62
Canandaigua—St. John's, bequest of Miss Nancy Wells..... 5 00
Hammondsport—St. James'..... 5 00
Lowville—Trinity..... 3 00
Lyons—Grace Ch..... 21 65
Manlius—Christ Ch..... 5 00
Medina—St. John's..... 2 00
Oswego—Christ Ch..... 15 00
Owego—St. Paul's..... 2 00
Richmond—St. Paul's..... 2 00
Rochester—St. Luke's..... 145 00
St. Paul's..... 1 00
Syracuse—St. Paul's..... 12 00
Utica—Grace Ch..... 9 50
Waterville—Grace Ch..... 4 00 243 77

NEW JERSEY.

Camden—St. Paul's..... 10 00
Flemington—Calvary Ch., and }
Clinton—St. Paul's Ch..... 1 77 11 77

PENNSYLVANIA.

Belleville—St. John's..... 4 55
Philadelphia—Miss Julia Cox, $\frac{1}{2}$ 2 50 7 05

DELAWARE.

Wilmington—St. Andrew's..... 40 00
Young Ladies' Miss. Soc..... 10 00
Trinity offering..... 8 00 58 00

MARYLAND.

Alexandria, D. C.—St. Paul's Miss. Society..... 72 20
Georgetown, D. C.—St. John's..... 43 00 115 20

VIRGINIA.

Fredericksburgh—St. George's weekly offering..... 33 00 33 00

SOUTH CAROLINA.

Charleston—Mo. Miss. Lec..... 10 65
Columbia—Trinity, offering..... 50 00
Grahamville—For Ten..... 10 00
John's Island—St. John's..... 20 00
Sundry persons..... 20 17

Radcliffboro—St. Paul's, of which \$2 is for Georgia..... 33 00
Society Hill—Trinity Ch..... 44 12
Winyaw—Prince George's..... 4 00
A wedding fee, from a Clergyman..... 5 00
A gold chain, from the Rev. Mr. Potter..... 5 00 201 94

FLORIDA.

Apalachicola—Trinity..... 20 00
St. Augustine—Trinity..... 20 00 40 00

ALABAMA.

Mobile—Christ Ch. $\frac{1}{2}$ 147 50 147 50

MISSISSIPPI.

Jackson—St. Andrew's..... 22 00 22 00

KENTUCKY.

Covington—Miss. Station..... 5 20
Frankfort—Ch. of the Ascension.... 11 00
Newport—Miss. Station..... 3 95 20 15

OHIO.

Ashtabula—St. Peter's Christmas Collection..... 10 00 10 00

MICHIGAN.

Grand Rapids—St. Mark's..... 6 00
Pontiac—Zion Ch..... 3 00 9 00

MISSOURI.

St. Louis—R. P. Williams, $\frac{1}{2}$ 2 50 2 50

MISCELLANEOUS.

Domestic Missions, from M..... 5 00
Easter offerings, from C. E. B..... 50 00
Domestic Missions, from a lady..... 5 00
J. P. Mumford..... 5 00 65 00

TOTAL, \$1,376 55

(Total since 15th June, 1844, \$25,912 07.)

FOREIGN.

Africa.

We continue this month the publication of extracts from the journal of the Rev. J. Payne, Missionary at Cavalla, near Cape Palmas, Western Africa.

JOURNAL OF THE REV. J. PAYNE.

Sunday, Oct. 20th.—Congregation to-day about 100. Most of the people, alas! were engaged in thatching their houses.

Having observed for some time the appearance of great seriousness in the manner and conduct of B. K. a member of N.'s evening school, and made some inquiries about him which confirmed my impressions, I sent to him to meet me this afternoon for conversation. The result was most satisfactory, as to his interest in the gospel—and indeed his conversion. I have seldom or never heard clearer views expressed by a native, or had more satisfactory indications of the humble, self-distrusting spirit of the "new creature" in Christ Jesus, than in the case of this young heathen, who does not speak English, has never received any religious instruction but from public preaching, and from intercourse with G.

Sunday, Oct. 27th.—Congregation this morning about 120. In the Sunday schools were 80 attendants.

B. K. the young man mentioned above, had prevailed upon his wife to attend school during the past week. To-day, however, his head man quarrelled with him about it, and said he would take away his wife from him, if he persisted in sending her to school. B. K. appears to take it all patiently, and says if his wife must be the sacrifice for his serving God, he will cheerfully make it.

Sunday, Nov. 3d.—Congregation this morning about 120. Perhaps as many as one-third of the adults present were from tribes on the Cavalla river.

This morning administered the communion to my little flock, cheered by the presence of Mrs. C. L. Patch, who has been appointed to assist Mrs. Payne, and of Miss Rutherford, on a visit to us.

Sunday, Nov. 10th.—Congregation this morning 200. Many present were from Hidieh, in the Babo tribe; the place of the "Grand Devil," as the oracle at that place is called.

Saturday, Nov. 16th.—On Thursday last, I accompanied the Rev. Mr. Hening on a visit to Taboo. On our way, I preached at Rockbookah, and examined the school there. On Friday, examined the school of 12 boys at Taboo, and preached in three towns,

Sunday, Nov. 17th.—Congregation this morning about 150. This afternoon, while standing on our piazza, we saw a corpse passing. We soon learned that it was a woman, formerly one of the wives of our interpreter, who had gone away, and drank gidu under the following circumstances:

Three years ago, when I was in America, G. lost an uncle, his mother, and a daughter. While the last was sick, this woman was found one night in the house where she lay, with some preparation in her hands, which, on being closely interrogated, she acknowledged was 'weh,' (poison, or witchcraft,) and intended to kill the child; but stated that it had been given her by W.—G.'s uncle,—between whom and the latter there had been an old quarrel. W., on hearing of this, ran off, and drank 'gidu;' but it affected him in such a way, as to make the people think he was guilty of the alleged crime. Still, for considerations unknown to me, his life was spared, and he was allowed to return to his house.

Time passed away, and I wished to make the woman whom he no longer

desired as his wife, return to her father's family. W. the uncle, however, now declared his determination to marry her, and took her home. And upon G.'s going to demand her, he was severely beaten by W.'s sons. G., however, persisted that two witches should not live together, and that the woman must return to her family. This, neither W. nor the woman would consent to, and the latter, to prove her innocence of the crime of which she was accused, went to a neighboring town to drink *gidu*. It is said she drank it twice, and threw it up, thereby proving her innocence; but that there might be no suspicion resting upon her, before returning home, she determined this morning to drink it the third time. It proved fatal, and hers was the corpse now passing by, to be deposited in a murderer's grave.

Sunday, Nov. 24th.—Congregation about 120. Attendance in Sunday schools, 80—90.

Sunday, Dec. 1st.—Administered the communion. Attendants in Sunday school, 80. The congregation in attendance on public worship, at least 150.

Sunday, Dec. 8th.—Congregation this morning 250. Many present were from the town Bareh, in the Nyambo tribe, some 200 people from that place being here at present on a visit. The people of Cavalla, at my request, and much to my surprise, sent a herald around, on Saturday evening, to proclaim that the firing of guns, dancing and other amusements which were to have taken place to-day, in honor of their guests, should be deferred until Monday.

Sunday, Dec. 15th.—To-day the Barewe took their departure, having kept our people in a state of constant excitement. The occasion of their visit was as follows:

For two or three years they have been at war with a neighboring town of the same tribe. During the war this people furnished them with salt, powder, and other necessities, from the coast. The war having been closed, and peace proclaimed, about two months ago, they now came down to return thanks to the Cavalla people for their kindness. But as something more substantial than words is expected in all

such cases, they brought along with them eight bullocks as a present, to make their visit the more important and imposing; the warriors, to the number of about 100, came in full war-dress, provided with powder, and all else necessary for a full military display. This was to have taken place on the afternoon of their arrival, but it was so rainy that it was found necessary to defer it until next morning.

Early on Saturday, we heard a great firing towards town, accompanied by the horrid rattling of war-bells, and yells, associated in my mind with the massacre of a Colonist family, in sight of Mount Vaughan, about four years ago, by these same people. On going to our front piazza, we found the Barewe drawn up on the green in full array for a sham fight. They were dressed in monkey and leopard skins, cut in strips, and dangling about their loins, fastened about the body and head, or hanging in curious shapes and combinations around them. They were variously painted, some perfectly black, some whitish, others red, &c., &c.;—the great aim appearing to be, to give as diabolical expression as possible. A majority, besides a musket, were armed with a large, broad cutlass, of native manufacture, designed to cut in pieces the wounded, or to destroy their retreating enemies.

Having arranged, or rather huddled themselves together in two irregular lines, the fight began. One man squatting down close to the ground, ran rapidly forward from his line, and fired on the opposite party, who immediately returned the fire. This again produced a counter-firing, until there was a general engagement. In the mean time, the war-bells rang, horrid yells filled the air, cutlasses were brandished above their heads, and the opposite parties lay down, crawled, jumped about, whirled around, went backwards, forwards, sideways, throwing themselves into all manner of positions, menacing, ridiculing, daring each other. Altogether they looked far more like demons than men. And if this sham fight was a specimen of their real fights, one must, indeed, form but a low opinion of their military prowess: an opinion, however, sustained

by the fact, that though they have been at war for four years with their neighbors, the Krebo tribe, the loss on both sides did not exceed a dozen! I was, moreover, assured by a native, standing near me, that the parties never venture to approach openly so near one another as on this occasion. They usually conceal themselves from a quarter to half a mile from each other, and a few steal softly towards their enemies, fire upon them unawares, and then retreat with all possible speed!

The Cavalla people made a counter-display on Monday. Their exhibition, however, was even less martial and imposing than that of their neighbors from the bush on Saturday. They turned out only about 100 guns, and their evolutions seemed to indicate that war was to them indeed a strange work, which I learn it really is, there having been none at this place within the recollection of some of the oldest people. May they learn war no more!

The intervals between these military displays, and the departure of the Bar-e-we, were occupied with dances and other amusements.

Congregation to-day, 150. In the Sunday-schools were 90 attendants.

Sunday, Dec. 22d.—Congregation to-day, 160. In the Sunday-schools, attendance, 70.

Tuesday, Dec. 24th.—It having been deemed inadvisable that all the schools should be assembled at Mt. Vaughan, as heretofore, in consequence of the altered state of the Mission, and the increased number of scholars, those to the leeward of this place assembled here to-day, for annual examination.

Dr. Savage, having removed to Fish-town only a few days ago, and Mr. Hening being too fully occupied at Mt.

Vaughan to leave, we had not the pleasure of the company of either, as we had desired. There were 85 children present, including only 10 of the members of the evening schools. The examination was upon the whole pleasant and gratifying, though these feelings were a little marred by the reflection that one of our most advanced boys was kept away by a serious attack of dropsy, and many others were at home, in consequence of a tendency to the same disease.

This evening I exhibited the magic lantern, greatly to the amusement and gratification of the children.

Christmas Day.—All the children present at examination yesterday, were present at the services of to-day, and with the natives who came from town, completely filled the school-house, and formed a crowd around it.

We were much gratified by the presence of our old friend, Capt. R. E. Lawlin, of the barque "Madonna," to whom all the Missionaries on this coast are so much indebted for his uniform kindness towards them. Having anchored off this place yesterday to trade with the natives, he suspended all business to-day, and came on shore, to hallow with us this birth-day of hope to him, and all mankind.

The Head Men called on him this afternoon, in a body, and made him a present of a bullock, one having been previously given him by the principal man among them.

To-night I had services as usual in our chapel in town, when I tried to convey to a respectable congregation, a correct notion of "Grismuse" (Christmas,) a term which, during the day, has been in the lips of almost every man, woman, and child.

Constantinople.

THE CHURCH OF ROME IN TURKEY.

We continue from page 120, the extracts from the Missionary Herald, which present an accurate view of the

operations of the Church of Rome in the East.

Greek Papists.

We have never been able to learn

the whole number of Greek Papists in Constantinople; but it is very small, compared with the whole number of Armenian Papists, *there not being five hundred families*. The attempts of the papal missionaries upon the Greek Church, in modern times, have here been entirely without success. The Greek Papists, now to be found, are not the result of any modern missionary operations, but they are chiefly the remains of the Italian conquests in the East; and most of them are emigrants from abroad, many of them having protection as subjects of some foreign power. A small number of Greek Papists, subjects of the Porte, of whom the most are originally from Aleppo, were not able to endure being under the Armenian Papal Patriarch, who by his firman is Patriarch of all the native papists. And accordingly they petitioned for leave to choose one for themselves, who should be their responsible head, and through whom they would communicate with the Porte and pay their poll tax. This petition having been granted they chose a Mussulman to perform this office for them! And this state of things has lasted the past two years.

This privilege they gained when that man of most liberal views, Reshid Pasha, was high in office, and when the new charter of Gul Hané, with its institutions, was yet fresh and strong. Although it had the appearance of being an act of justice to them, to render their burdens equal, yet we have great reason to believe that it was a device emanating from Rome; and that, as the result, not only shall we see that the Armenian Papists are an acknowledged sect of the empire, but that Rome has contrived to get Latin Papists acknowledged as a sect, and the Pope in fact acting as their head. The documents that issue from the dragoman of the Divan,—the Mussulman who is their surety and deputy,—are in the name of the community called Latins! All these Greek Papists follow the Latin or Roman rite on almost all occasions, having no church of their own. And now there occurs a thing which was before unheard of, that foreign (Roman) priests baptize, confess and

bury the born and actual subjects of the Turkish government.

While the Armenian Papists, in addition to their civil Patriarch, have an ecclesiastical Patriarch of their own, these Greek and Latin Papists, having a Mussulman for their civil head, have an Italian Bishop and Vicar Apostolic, sent from Rome for their ecclesiastical head. There is a mysterious connection, to the bottom of which we have never yet been able to go, between the subject Latin Papists and some of the embassies, especially with the French. By belonging to this new sect, they obtain a sort of civil protection in case of law suits and difficulties. And it is said that the French chancery takes cognizance of the names of all this sect.

For seven years past, perhaps for a longer time, there has been a violent contest between the Greeks and the Greek Papists, because the priests of the latter have persisted in wearing the distinguishing dress of the former. This custom,—which they began first in Syria, during the government of Ibrahim Pasha,—they afterwards introduced into Constantinople. The Greek Patriarch then pretended that this portion of the subjects of the Porte were rebels against his own power, and that he could no longer be responsible for them. They, on the other hand, said, "We are an old sect, and have been for a hundred years what we are now;" and they implored the Porte to appoint some one, any one, through whom they should be known at the Porte. Owing to the peculiarly favorable juncture to which we have alluded above, combined with the use of money and of the interposition of the French Ambassador, the affair was arranged. Such a head as they asked was granted them; but their priests were required to wear a distinguishing mark.

Mode of operation.

The only monastic establishment engaged in missionary operations, is that of the Lazarists, associated with the "Brethren of Christian Doctrine," and the "Sisters of Charity." From the great extension which they have given

to their plans for the education of youth, during the last five years, we must believe that they have been stimulated by the efforts made in that direction, in preceding years, by Protestant missionaries. In fact they avow that they have been thus stimulated by us. They admit that the men belonging to the previous monastic establishments had not sufficient science and education for the present age, and that they can never oppose our propagandism but by the use of the same means that we use. Of this we could give printed testimony. They have attempted to establish schools in the Armenian quarters of Constantinople, but unsuccessfully.

Till within a few years, the press has not been employed by papists against Protestants, for there were then no Protestant missionaries. Now, however, a catechism, published in 1836 by Bonami, the Archbishop of Smyrna, both in Greek and in Greek with Roman letters, contains fourteen pages of questions and answers, which are an attack on the life and doctrines of Luther and on Protestantism generally. Of course all Greek Papists have their minds in this way duly instilled with prejudices against us. In Constantinople they have just published in Armenian the conversion of the Jew Ratisbon, and are about to publish another attack on Protestantism. Another of their modes of operation,—according to an avowed principle of theirs, that it is of as much importance to keep one person from becoming a Protestant, as to gain one person to the Romish faith,—is to prejudice the minds of the Greek and Armenian ecclesiastics and laity against Protestants, and to stimulate them to persecutions against us.

A retrospective view of Roman Catholic missions in the East would show that in many towns in Asia Minor, especially in Armenia, where they were formerly established, they have now almost entirely disappeared, as, for instance, at Erzeroom and Tiflis. In other places, especially in Syria, they have greatly increased. For the last hundred years, till very lately, they have had but few missionaries. The activity of the Lazarists dates back not more than twenty-five years. And

now that they see so many Protestant missionaries appearing in a field which they regarded as belonging to themselves alone, *they have recommenced with doubled ardor.* What will be the result of this new zeal is yet to be seen.

TREBIZOND.

Armenian Papists.

I have but little authentic information to communicate respecting this sect among the Armenians. They are said to number one thousand houses at Artoin, one hundred at Erzeroom, one hundred at Trebizond, four hundred at Tokat, fifteen at Sivas, three hundred and fifty at Pirkinik,—a village near to Sivas,—two hundred at Gurin; and at Angora, which is their strong hold in Asia Minor, they are very numerous, though I know not the exact number, perhaps about two thousand houses. Nor have I any definite information respecting the origin and growth of this sect, except that in Tokat they have increased from about one hundred and fifty to near four hundred houses, since their recognition as a distinct sect by the Turkish government. At Trebizond it seems they have not increased, or at least have made no proselytes from the Armenians, since their formal separation. The increase at Tokat seems to have been brought about, partly by the zeal of educated native preachers, and partly by their attention to the poor and relief extended to individuals in times of need. But as a body they have lost their former zeal, have become relaxed in their morals, and, consequently, have ceased to make proselytes as they formerly did.

SMYRNA.

Latin Papists.

There are in Smyrna one Roman Catholic Bishop and sixty-seven priests. Of the latter forty are secular or parish clergy, nine are Capuchins, seven are Zoccalonti, ten are Lazarists, and one is a Dominican. The Capuchins and Zoccalonti are friars of the Franciscan order, and derive their names, the one from their hoods, and the other from their wooden shoes. There are also twelve "Sisters of Charity."

In Smyrna there are *three large*

churches and two chapels. One of the latter is in the French Seamen's hospital. There is also a church at Boujah, and another at Bournabat. The churches in Smyrna are usually known by the names of French, Austrian and Lazarist. The regularly officiating clergy in the French church are the Capuchins; in the Austrian, the Zoccalonti, and in the Lazarist, the Lazarist priests. The Capuchins and the Zoccalonti have each a monastery.

The Lazarist priests have an elementary school of about three hundred boys. The "Sisters of Charity" have a school of about three hundred girls. The branches taught by the latter are reading, writing, sewing and embroidery.

The college of the Propaganda is under the direction of the Bishop and contains about two hundred pupils, fifty of whom board in the establishment. Most of the professors are of the secular clergy. Among them are three Armeno-Papal priests. Languages are chiefly taught in the Propaganda. Instruction is given in some of the higher branches of science, but the means to this end are limited.

Few conversions to the Roman Catholic faith, as far as we know, occur in Smyrna or the vicinity. The system is principally aggressive, we apprehend, by means of the schools. Considerable numbers of youth, even Protestant youth, are thus brought under the influence of the Roman priesthood; and the result will probably be, either that they will become papists, or be indifferent to all religions. Among the Protestants there are few who are decidedly anti-Roman Catholic.

Of the papal population in Smyrna, and the adjacent villages, we cannot speak with certainty. *There are probably from eight to ten thousand.* This estimate does not include a few papal Armenians and Greeks.

The foregoing statement is valuable as presenting the statistics of the Church of Rome in Turkey, more fully than we remember to have seen them presented elsewhere. They are valuable, too, as an incentive to exertion in behalf

of the pure faith of the Gospel, in lands where Christianity has to contend with so many insidious and corrupt foes. Let us be up and doing in this mighty enterprise. We cannot better conclude our extracts, than in the words of a Presbyterian of our Church:

But there are, let us notice lastly, Christian brethren to greet us *already* in the other region, whither a missionary Bishop has, by this time, gone forth, within the dominions and dependencies of the Sultan of Turkey. I might tell you of the Mohammedans, who are the rulers there,—by your love for *all* the souls for whom the blood of Christ has been shed, I might move you to care for them. But, as the most effectual mode of reaching *them*, as well as from the prevailing affection, which, as members of the same household of faith, *we* must ever feel for our fellow-Christians, I would rather engage your hearts and secure the approval of your coolest judgments in behalf of the Greeks, Armenians, Syrians, Chaldeans and Nestorians, who, together, compose the Christian population of those countries. Would that it were practicable for me now to repeat for you a tithe of the information which our stout-hearted missionary to them laid before the Convention, respecting the oppressions and the sufferings, the perils and the helplessness of our dear brethren of those ancient communions. But at this last moment of our allotted time, we must refrain—only we must say that if there be in your bosoms a drop of Christian blood,—if any of that primitive spirit, which burned in the early disciples, or even of that more worldly, but yet generous temper, which prompted to the crusades, you could scarce refrain from pledging yourselves, your lives, your fortunes, and your sacred honors, to the rescue of those hallowed temples from Mohammedan profanation, and to the delivery of our "down-trodden brethren," from the Moslem's brutal tyranny. But armed as you are with "weapons not carnal, but mighty through God," O, refuse not, I beseech you, to use them in pity for the Christians of the East. Pray for the grace

of the Holy Spirit to enlighten their minds, that they may see the folly of their superstitious observances, and the errors of their unscriptural additions to "the one faith once delivered" to their forefathers. Pray that they may be defended from the violence of their Moslem masters and from the artifices of their Popish seducers, and from the Atheistic influences of Western literature—and be assured that, in restoring them to their pristine purity of life and doctrine, our Bishop and his Presbyters will have taken the most effectual means of christianizing the Pagans of central and Eastern Asia, by setting up in their midst a shining array of golden candlesticks, whose blaze will illumine the darkest corners of the earth,—by training native missionaries there also, who will carry all over the East the true faith of Christ.

Brethren, we must withdraw our eyes from the brilliant prospect,—though it is expanding before us into beautiful

perspective. Let the very thought of it,—yea, let the mere glimpse now afforded us, impart new energy to the movements of us all in this noblest of enterprises.—Let us awake to the work of love, to which the Saviour calls us—of lengthening the cords of His chosen tabernacle, and of strengthening its stakes—and while we "break forth" with fresh ardour of benevolent effort "on the right," not sparing of our abundance,—no! nor of our penury,—in relief and preservation of our own destitute West; neither let us fail toward "the left," in sustaining the efforts of our Church in behalf of the perishing heathen, and the persecuting Mohammedan, and of our suffering fellow-members of the "one universal and apostolic Church" of our blessed Redeemer.*

* Sermon, by the Rev. Paul Trapier, Rector of St. Michael's Church, Charleston. *Charleston Gospel Messenger*, Jan. 1845.

Missionary Biography.

We have often felt that the biographies of deceased Missionaries—men who, "through faith and patience, have inherited the promises,"—form one of the most valuable instruments for awakening and cherishing a Missionary spirit in the Church. The hearts of thousands upon thousands have been touched with a deep and lasting sympathy with Missionary enterprise by the memoirs of such men as Swartz, and Buchanan, and Martyn, and Thomason; and the volumes which record their services are a treasure to the Church. We always dwell with interest upon the lives of those who, with less eminence, but with similar spirit, have lived and died as Missionaries of the Cross. A recent member of the Church Mission-

ary Society of England records the death of one of these, with a brief sketch of his career. We make no apology for inserting it: feeling that there are many who will read with pleasure this brief account of one who gave up his life as a Missionary in the service of our Mother Church:

Memoir of the Rev. George M. Valentine, M. A., of the Bombay Mission, who died July 23, 1844.

The dealings of God with His people are sometimes very mysterious. Few of them are more inscrutable than when He removes His servants from their scenes of labour in the very midst of their usefulness, and at a period when, to our imperfect judgments, they can least be spared. In the decease of the

subject of the following Memoir, we have to mourn the loss of one whose soundness of mind, solid experience, and matured Christian graces, rendered his services peculiarly valuable. These are some of those dispensations which emphatically say *Be still, and know that I am God*; and which call for the exercise of faith in Him who is the same yesterday, and to-day, and forever.

The Rev. G. M. Valentine was the second son of the late Rev. John Valentine, Incumbent of Tintinhull, near Ilchester, who was for upward of half a century a faithful Minister of the everlasting Gospel, and who died in peace only three days after his son; both having preached on the preceding Lord's Day—the one in England and the other in India.

Mr. George M. Valentine distinguished himself at the University of Cambridge. He was admitted a Member of Trinity College, where, in due time, he obtained a scholarship. He graduated in 1829, and his name appears among the Senior Optimes of his year, and in the First Class of the Classical Tripos. It may be mentioned, as an additional indication of his ability and diligence, that he attained this creditable position without the aid of a private tutor.

His mind had for many years been drawn to the benighted state of the Heathen, and to the backwardness of Christians to carry to them the blessed light of the Gospel. Before leaving the University, he consulted the late Rev. C. Simeon on the subject, and purposed beginning his ministry as a Missionary; but in deference to the wishes and feelings of near relatives, he relinquished this intention, and directed his thoughts to the work of a Parochial Clergyman at home.

He was ordained in 1829, by the Lord Bishop of Bath and Wells, to the Curacy of Portishead, near Bristol, where he continued upward of eight years. During this period he gave himself *wholly* to his Pastoral labours and was very seldom seen out of his parish. The most favourable testimony is borne, by many of his Clerical Brethren in the

neighbourhood of Pottishead, to the Christian simplicity, devotedness, and self-denial, evinced in his habits. The Rev. J. Hensman, of Clifton, speaking of him at this time says—

“He was indeed a man of God, with uncommon modesty, humility, and singleness of purpose. I think I have never met with a man who appeared more to SEEK, or more to FIND, his happiness in the quiet work of a Village Pastor.”

In the year 1837, however, his conviction of the duty of going forth to proclaim the glad tidings of Salvation to the Heathen gained strength. He felt that the Saviour's last command was still in force, and would continue to be so while any part of the world remained unblessed with Gospel light. He saw that many of Christ's true disciples were in various ways disqualified from obeying the command; and he feared that too many, who had the proper qualifications, were sinfully backward and remiss in seeking thus to advance the Redeemer's Kingdom, while numbers were continually going out to advance their own worldly interests. Under the influence of these views, he offered his services to the Church Missionary Society. He had fully counted the cost, and maturely weighed the various objections that might be urged in opposition to the step which he had taken. In answer to some of these—viz. the painfulness of separation from his friends, his call to the work, his health, and the necessities of the Church at home—he made the following observations, in a letter dated August 9, 1837—

“The painfulness of separation from my friends has, for many years, been the chief hindrance to my carrying into effect my original purpose; but I am inclined to think that this is much greater in the prospect, than in the reality; and I am sure that we are not exhibiting the same spirit as the primitive believers, if we suffer our own private feelings to impede our exertions for God's glory and the enlargement of His Kingdom. Death will certainly separate us at no very distant period; and when we join the departed righteous we shall feel that it was of little consequence, so far as our earthly comforts were concerned, whether the parting took place a few years sooner or later. Indeed, if we meet in that blessed company, it will be a ground for mutual congratulation that our temporary

separation was not forced upon us, but was voluntarily chosen, out of love for the Redeemer's Name. As to my call to this work, I have no doubt that you would pronounce me to be labouring under strong delusion, if I appealed to any preternatural manifestations in proof of it. I had nothing of the kind to appeal to when I ventured, at my Ordination, to say that I trusted I was moved by the Holy Ghost to enter the sacred profession. I may mention the drawing of my mind to this department of the ministry for the space of ten years; long experience of a solitary and self-denying life rendering me comparatively indifferent to those comforts and indulgences which, by many, are considered almost indispensable—a taste for philological studies and investigations, so that the acquiring of a foreign language would be as agreeable an occupation as could well be provided for me—freedom from embarrassing entanglements, in which I cannot but recognize the hand of Providence restraining me from following my own wishes and inclinations. I may mention, also, the disturbance of my bodily health, which arose more from ignorance and bad management than from a feeble constitution, and which was never sufficient to suspend my ministrations for a single Sunday, nor to confine me to my bed for a single day. It was, however, of great service to me, as I can plainly show. It was a great advantage that I was thus led to study my constitution, and discover what was necessary to keep me healthy, before I entered on the scene of Missionary enterprise. It was a great advantage that I was thus led to form habits of temperance and abstemiousness which I conceive would be very much in my favour in a warm climate. It was also a great advantage that I was thus constrained to become more active, and to use more physical exercise. By the Divine Blessing on these united means, I have gradually become healthier and stronger than I probably ever was at any former period of my life. Indeed I believe, judging from my acquaintance, that few Clergymen enjoy so good health as I do, and have so little room to complain. With reference to the necessities of the Church at home, I think that she will be a gainer, rather than a loser, by parting with some of her sons to fight the battles of the Lord in a foreign land. Suppose that the Church of England was distinguished from other religious denominations as the only Christian community which did nothing for the conversion and salvation of the Heathen; suppose that she alone had no Missionary Societies—no Agents in distant regions to assail the kingdom of darkness—no contributors at home to send forth the Bread of Life to

perishing millions abroad; what an argument would this be of our inferiority to our more active and zealous Christian Brethren without the pale of the Establishment! what a handle would it afford to those who wish to represent our Clergy as a selfish set of men, regardless of the Saviour's honour, and caring only for the loaves and fishes! And yet it appears to me that what you say about all our faithful Ministers remaining at home tends to produce this very undesirable state of things. It would leave us without Missionary Societies; for where would be their use, if none would give up their native country, and go forth; and the consequence would most probably be, that our Establishment would meet its deserved doom in speedy annihilation. Nothing but the exhibition of energy and zeal in every department of Christian benevolence and charity can save the National Church from falling before her adversaries; and we should rejoice that it is so. It is a mercy that our safety is made to consist in faithfully following Christ, and in labouring, to the utmost of our power, to promote His glory in the world."

The offer of Mr. Valentine's services was gladly accepted by the Committee; and as their attention was at that time beginning to be very strongly drawn to the necessity of providing a superior education, on Christian principles, for Hindoo youths, and especially to the importance of training up hopeful Christian Natives to become Teachers of their countrymen, Mr. Valentine's services were appropriated to this department in Bombay—a sphere of usefulness for which he was peculiarly qualified by his education and attainments.

He sailed for Bombay on the 7th of March, 1838; and the following verses, written by him a few weeks before his departure, will show his feelings of compassion for the Heathen, and the delightful spirit in which he devoted himself to the Missionary work.

"Dark is the captive's prison cell,
And sad his plaintive accents sound;
But not less dark or sad the spell
By which a captive world is bound.

The, Prince of Darkness holds his sway
O'er hapless millions of our race:
The sun that lights them on their way
Is not the Sun of Righteousness.

Earth's fairest regions prostrate lie
Beneath the fell usurper's hand:

O'er fertile plains and mountains high
The nations bow to his command.

Where are the servants of our God,
Whose bosoms glow with holy flame;
Where is their zeal to spread abroad
The knowledge of Immanuel's name?

Where are the soldiers of the Cross,
Sworn to be faithful to their Lord?
Why do they not count all things loss—
Go boldly forth, and preach His word?

Lord, shalt Thou call for help in vain?
"Who will go for me?" dost Thou cry?
O let me hear Thy voice again:
Tell me, my Saviour, is it I?

Must I arise, must I gird on
The Missionary sword and shield?
Must I, the frail and fearful one,
Go forth to such a battle-field?

Yes, I must sacrifice repose;
'Tis His command who reigns above;
And labour for the souls of those
Who have not known His dying love.

My friends and home I leave behind,
And nature's dearest ties are riv'n:
I hope a better home to find,
And friends to meet again in heav'n.

Only Thy Spirit, Lord, impart,
And let Thy presence with me go;
Then confidence shall fill my heart,
And banish fear of all below."

Mr. Valentine reached India on the
13th of June 1838, and after a short so-
journ at Bombay, proceeded to Nassuck;
partly to see the manners and customs

of the Natives, where they were but little affected by intercourse with Europeans; but chiefly, to lay the foundation of a knowledge of the Mahratta language. He left Nassuck in October, and returned to Bombay, where he was diligently occupied in studying Mahratta, and in instructing Hindoo Youths who knew something of the English language. Referring to his engagements at this time, he thus writes, in a letter to his brother, dated Dec. 31—

"I used to think that I had abundant employment to occupy me at Portishead; but I now find that there I had a life of leisure, compared with what I must expect in a large city like Bombay. I do not, however, regret the change; for I have long been convinced that those who have the largest share of occupation have also the largest share of happiness and enjoyment, and are most free from that mental depression and disquietude which are the usual consequences of an inactive life. The chief danger arising from a multitude of employments consists in the temptation to neglect devotional exercises on the plea of want of time; and if these are neglected, it is impossible that the soul can be in a thriving state."

An abiding conviction of this truth, and a constant endeavour to live close to God, was doubtless the secret spring of the eminent holiness to which he attained, as well as of the sweet savour which pervaded his Missionary labours.

(To be continued.)

Miscellaneous.

EFFORTS OF SMALL PARISHES FOR MISSIONS.

In our late numbers we have presented many suggestions on the best mode of promoting a Missionary spirit in our congregations, which, we trust, will, here and there among our readers, find a patient and willing ear. We are happy to find our views confirmed by several of the editors of our Church periodicals: and we respectfully and affec-

tionately solicit their co-operation in the good but difficult work of stirring up our weaker brethren to take some interest in the missionary enterprises of the Church.

It is a mistake to suppose that Missions are to be sustained by large parishes alone. In the wealthiest congregations in our land, where *all* are expected to give, there must be some whose means are far surpassed by indi-

viduals in other congregations esteemed too poor to give any thing beyond the four walls of their own Church. Now it is contended that if there is a duty in aiding Missions, it is the duty of the follower of Christ, whatever his parochial relation may be. Prayer, for instance, is the great sinew of the work, and who is the disciple debarred from this, or who has not a mite to give? The apathy, the timid fears, and sad neglect of Rectors, is one grand reason that no more interest is manifested in the Missions of the Church. It is asserted with confidence, that there is not a congregation in the land which would not give something for the General Missions, nay even for the Foreign Branch, if the pastor would follow out in faith the great precedent which is set before him in the action of the General Convention. Let him present the subject intelligently, and follow it up in patience, and with positive certainty, strength will be alike imparted to pastor, people, and to the great enterprise itself. In every parish, however small, becoming thus interested, the golden chain of love gains a new link and draws in a new member, in the one great confederacy of Christ's "peculiar people zealous of good works."

A writer in a recent number of the *Christian Witness*, commenting upon our observations in answer to the inquiry, "*What can poor parishes do for Missions?*" makes the following interesting remarks:

"Such a presentation of the subject may seem visionary, or overwrought, to the mind which has not reflected upon the reflex influence exerted by active efforts in the missionary work, but they carry with them a demonstrative power, wherever a judicious and intelligent plan has been adopted for the collection of missionary offerings.

"Perhaps the result of an effort in

one of our country parishes, by no means wealthy, may afford an illustration of the correctness of the views which have been quoted; and, what is more important, lead other parishes to the adoption of some plan for systematic contributions. Previous to the effort of which we are about to speak, the parish had found it difficult to pay the salary of its minister, and to provide for its annual expenditures; it was burdened with a debt of about one hundred and fifty dollars, and it was desirable that a considerable sum should be expended for repairs and improvements on the church.

"It was under such circumstances, about three years since, that a missionary association was formed. The parish was districted, collectors appointed, and individuals solicited to make a *weekly* subscription, payable *monthly*. At the monthly visitation of the collectors to receive the subscriptions, they are furnished with a religious tract for each subscriber. This feature of the plan has added interest to the effort, and has been found advantageous as a channel for the distribution of the tracts published under the authority of the Convention of Massachusetts, as well as others of a practical or doctrinal character. As *information* respecting the missionary work in our own and other lands, was considered by the rector essential in forming and fostering an interest in the work, the first Sunday evening in the month is occupied in prayer for missions, and in the communication of such facts or arguments as may tend to the promotion of the cause of Christ in awakening the sympathy of the congregation, in behalf of the destitute, and in impressing upon them a realizing sense of their own privileges.

"It is, however, of the *result* that we wish to speak. In the three years ending January 1, 1845, the contributions received through this association, (and it may be stated that many of the subscriptions did not exceed one cent per week,) amounted to the sum of three hundred and seventy-seven dollars and sixty cents; enabling the parish to contribute to Foreign Missions, one hundred and fifty-four dollars, and to Domestic, one hundred and sixty-eight; to

distribute about 4000 tracts containing more than 50,000 pages, and to make additions to its Sunday school library.

"And what has been the effect, it may be asked, on the general interests of the parish? Have they not suffered? So far from it, that the salary of the rector is larger, and more promptly paid than ever before. The debt of one hundred and fifty dollars has been long since paid. The alms at communion, and occasional collections in church for missions and other religious objects, have increased, and about five hundred dollars have been expended in repairing and beautifying the church.

"Such, in brief, is an illustration of the Divine precept, 'There is, that scattereth, and yet increaseth.' If we desire success and prosperity in our poorer parishes in temporal, as well as spiritual things, let some plan be matured for receiving the systematic contributions of the people; no matter how small from each individual, the aggregate will exceed any former sums which the parish has annually raised. And instead of proving injurious to other interests, all will be more successful."

MISSIONARY PROSPECTS.

What is the prospect before us, and on what can anticipations for the future safely rest? The work, to all human apprehension, will gradually gain strength. It will secure increasing confidence, it will be more distinctly recognized as a cordial and powerful friend to diocesan and other more limited efforts in no possible way interfering with such efforts. It will grow steadily with the piety of the Church. Parishes, however limited in means, will still join more and more in the common and sanctioned enterprise. The deepening interest of passing events at home and abroad, will force upon the attention of Christians, the great command of their Saviour. Convention after convention, will gather up and enforce the growing and prevailing sentiment. Increasing information will develope gradually,

the absorbing interest of the various fields of missionary effort.

On the other hand, God will doubtless test the faith of his people. Opposition against the work, may be felt, calling for prudence and wisdom in its managers. Want of success will here and there attend its operations, while enough of fruit will appear to encourage every heart into which the Holy Spirit has breathed a holy love. A wider spirit of prayer will be awakened as the wants of the great harvest are made manifest by missionary effort; and to all this, God will add his grace and favor.

MISSIONS OF THE CHURCH OF ENGLAND IN INDIA.

Since the publication of our last number the most gratifying intelligence in relation to the progress of the Gospel in India has been received, of which we hope to give a fuller account at a future day.

In those portions of the great peninsula of Hindostan which had been already so eminently blessed, the Gospel is gaining new triumphs, and that over the hearts of the higher classes of men.

In May last the Secretary of the Madras Diocesan Committee wrote to the Parent Society as follows:

"It is the general impression, in which I fully participate, that a movement in favor of Christianity, affording, under all the circumstances, greater encouragement, and particularly with reference to the classes of persons or castes whom it comprises, and the hearty zeal and intelligence with which they appear to be proceeding, has never yet taken place in India."

Subsequent accounts show that the opinion was not an enthusiastic one: for under date of Sept. 16, the excellent Bishop of that diocese thus writes:

"It is my firm persuasion, that, with an adequate body of equally devoted Missionaries in Tinnevely, the heathen would come to Christ by thousands; and

that, in a few years, if we are not thwarted by the powers of this world, it would become a Christian province."

We regret that we cannot now furnish the details of this religious movement among the heathen, of so deeply interesting a character. We have but space remaining to add the following extract from a letter of the Missionary at Tinnevely, dated on 28th August :

"I have purposely avoided, as you conjecture, writing on the subject of the recent movements among the agricultural classes in my district, knowing well that such movements are often temporary, and feeling that I had not sufficiently examined into the motives which actuated these people in applying for Christian instruction. Even now I think we should rejoice with trembling, and be prepared for disappointments, though I trust we may not experience them. For the lowest classes to come over to Christianity is comparatively easy ; but for the middling and higher classes of Hindoos to abandon the worship of their forefathers, to assimilate themselves to the lowest castes by the abandonment of the peculiar customs and ceremonies connected with marriages and funerals, and to attach themselves to a 'sect everywhere spoken against,' is indeed difficult, and the struggle is probably not yet over in the case of these people. At present they are doubtless sincere, and I know no reason why we should anticipate their apostacy, except the immense difficulties which lie in their way, and which they may find it impossible to overcome. They need the prayers of all who love our Lord Jesus Christ.

"The journals and other notices which, from time to time, I have forwarded to his Lordship the Bishop and the Madras Diocesan Committee, have doubtless many of them reached you ere this, and I can scarcely furnish any information concerning the movement which they do not contain.

"The addition to my numbers during the past six months is 1,900, men, women, and children ; and I could now receive many more, if I had able assistants. My native Catechists have been remarkably

faithful and laborious ; and to them, under God's blessing, I attribute the stability of many of the new converts. Yet the Committee will feel that European aid is indispensably necessary.

"The movement is, I think, but commencing. Some who have lately joined, may, perhaps, for a time withdraw ; but, from time to time, I think we shall have large accessions, until the whole of the north of my district is under Christian instruction. I judge from a very intimate knowledge of the state of the dense population between this place and Ramnad, that the feeling towards Christianity is peculiarly favorable."

Again he writes as follows, of another portion of the province :—

"I have visited 12 villages, and met the people of 26 villages, in which about 1,200 persons are under Christian instruction, all of whom, except about 30, have joined me since February last. There are still 500 whom I have not visited this month. I am thankful to find them on the whole steadfast and diligent. Many of them have a knowledge of Christianity which would not be discreditable in a Christian country. Some of them are doubtless influenced by worldly considerations ; but even these I would not reject, but strive to lead them to the cross of Christ, and pray that they may learn to fix their affections on things above. As St. Augustine says :—'The mercy of God is often at hand through the ministry of the Catechist, so that a man moved by his words wishes to become in reality what he had determined to pretend to be.' Many of these will be found of God, though they sought Him not. But of great numbers I have a good assurance that they 'steadfastly purpose to lead a new life ;' that they have 'turned from dumb idols to serve the living God ;' and that they are seeking redemption through the blood of Christ."

Surely such accounts as these should awaken the Church in this country from all indifference as to the conversion of the heathen, and dissipate the prejudices and the unbelief which still affect the minds of many of her children in regard to FOREIGN MISSIONS.

Intelligence.

DEATH OF THE REV. DR. MILNOR.—It is our painful duty to record upon the pages of this journal, the death of one whose removal falls more heavily, perhaps, upon the Foreign Committee, than upon any other portion of the Church of Christ, beyond the limits of the parish which he so long and so faithfully served, and in which he was so greatly and so deservedly beloved. The little space remaining in this number will permit us to offer at present but a brief notice of this sad bereavement.

The Rev. JAMES MILNOR, D.D., Rector of St. George's Church, New York, and senior member of the Foreign Committee of the Board of Missions, of whose decease, on the 8th April, the Church at large has already been informed, may be considered the Founder of the FOREIGN Missions of the Protestant Episcopal Church in this country. Her earliest Missions abroad were established under his influence and agency; and her first Missionaries to other lands were from his own parish. He was the first Secretary of the Foreign Committee under the organization of 1835; and during the year in which he devoted himself so untiringly to the office, in re-arranging and re-modelling all its affairs, he gave that shape and direction to all its business at home, and that colouring to all its operations abroad, which remain unaltered at this present day. And when relieved from its direct management, his interest in its proceedings never flagged. He has ever been, when his health would permit, a most constant attendant at all its meetings, where his wise and judicious counsels were listened to with the deference they richly merited; and in repeated public addresses, both in his own parish and in other places, as opportunity offered, has he sought to awaken an interest in behalf of the perishing souls of those, who are either immersed in the darkness of heathenism, or blinded by the soul-destroying superstitions of a corrupt Christianity.

And he lived, until he beheld something of fruit from the labours which he had given so abundantly to this cause:—until he saw *Foreign Missions*, so dear to his own enlarged heart, but once so coldly treated by the many among us, become an object of daily increasing interest in the Church:—until her operations in distant lands were evidently owned and blessed of God:—until the Church itself, in her highest Council, gave her solemn pledge to all Christian people, that she would never draw back from discharging her share of duty, in the noble work of the world's conversion!

God grant that those who are left to carry on the work, may have grace to follow his steps; and to devote themselves to the propagation of "the glorious gospel of the blessed God," with the zeal, and diligence, and wisdom, and liberality, that characterized the agency of this faithful servant of Christ.

FUNDS.—A little more than a month remains of this present financial year in our Missionary accounts. We beg, therefore, to repeat most earnestly our request that all who have not contributed during the year, to the Treasury of the Foreign Committee, will do so prior to the 1st of June. No special effort has as yet been thought of, nor will any be needed this current year, provided only that our Foreign Missions receive that support from the Church which past liberality encourages us to look for.

✂ The Secretaries of the two Missionary Committees respectfully request that contributors will forward all funds that may be sent direct to New York, to the *Treasurers* of the respective Committees, and not to the Secretaries. Errors and delays in acknowledgment will thus be avoided. All checks and drafts should be made payable to the order of the respective Treasurers; and if convenience render it expedient to leave money at the Mission Rooms, it is desired that it may be enclosed with directions, to the address of the Treasurers. The Treasurer of the Domestic Committee is THOMAS N. STANFORD, Esq., at Messrs. Stanford & Swords, 139 Broadway. The Treasurer of the Foreign Committee is DR. J. SMYTH ROGERS, office of the N. Y. Contributionship Insurance Company, 57 Wall street.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th of March, to 15th April, 1845:

MAINE.

Bangor—S. S. St. John's Ch., 1st payment for ed. of J. Wingate Carr, Africa.....\$20 00
St. John's Ch.....18 22 \$38 22

VERMONT.

Burlington—St. Paul's Ch., Easter Sun. 23 80
Middlebury—St. Stephen's parish, for gen. miss., \$8; Africa, \$5; Constantinople, \$2.....15 00 38 80

MASSACHUSETTS.

Newton, Lower Falls—St. Mary's Ch. for Africa.....9 62
Pittsfield—St. Stephen's Ch. for Constantinople.....75 00
Salem—St. Peter's Ch.....40 00 124 62

RHODE ISLAND.

Bristol—St. Michael's Ch. Feb'y coll. For Miss., \$4 67; April coll. for Constantinople, \$34 08... 38 75
Newport—Zion Ch. for Constantinople 16 00 54 75

CONNECTICUT.

Newton—Trinity Par. Ladies' Miss. Soc., for Africa.....22 00
Stamford—St. John's Ch.....7 16 29 16

NEW YORK.

Brooklyn—Emmanuel Church coll., Good Friday.....51 81
For ed. of Chas. Herbert Congdon, Africa.....20 00
Calvary Ch.....71 70

Cooperstown—Christ Ch.....3 87
Fort Hamilton—St. John's Ch. part of Easter off'gs.....9 65
Hempstead—St. George's Ch., off'gs for March.....6 64
Hudson—Christ Ch., for Constantinople.....13 50
New York—St. Stephen's Ch. Ladies for beneficiary at Athens, \$63; former subscribers for do., \$17.....80 00
St. Bartholomew's Ch. S. S., for Africa, for ed. of Sophia Bartholomew.....20 00
St. George's Ch., Mrs. Eliza Tracy and family, sup. of two children in China, Frederick A. Tracy and Eliza Tracy... 50 00
From Gustavus, Mary and Frederick, the fruits of self-denial, for sup. of an African youth, "Horatio Gillett," under the Rev. Mr. Payne. Cape Palmas, Africa.....20 00
Christmas offering Juvenile S. S. of do., for China.....14 12
For the beneficiary of St. George's Ch. in the Mission School, Athens, Greece, 1844.....80 00
Ch. of the Ascension, Rodney Miss. Soc., aux. to the Juv. Miss. Soc. 1.....1 13
St. Mark's Ch. in the Bowery, for China, \$19 50; Africa, \$4 50 24 00
A parishioner of do. for education of Chinese children under Bishop Boone.....200 00

Mrs. M. S. Turner, for Africa,....	7 00	little girls, for do., 38c; a	
R. D. for China,.....	5 00	family of children, for do.,	
J. S. R., 2d ann. pay't to Chi-		\$3 25.....	4 13
nese Miss,.....	25 00	<i>Goochland</i> —J. W. P.....	5 00
O. N. E., 3d ann. pay't to Con-		<i>Millwood, Clark Co.</i> —Christ Ch., for	
stantinople.....	25 00	Greece, \$3; Africa, \$3.....	6 00
Ladies' Charity Box.....	4 00	<i>Norfolk</i> —Christ Ch. Fem. Miss. Band	10 00
Easter off'gs, C. E. B.....	50 00	Sundry persons.....	28 50
Family Mite Box.....	1 75	St. Paul's Ch.....	25 50
"Anonymous," for For. Miss....	10 00	<i>Richmond</i> —Mrs. W. annual payment	
<i>Troy</i> —St. Paul's Ch. Easter off'gs,		for Constantinople.....	20 00
for Houston, Texas, \$20; for		<i>Winchester</i> —Cash, for China, \$20;	
Galveston, do., \$20; for For.		for Africa, \$30.....	50 00
Missions generally, \$39 46....	79 46 873 63	<i>Williamsburg</i> —Bouton Parish.....	12 00
WESTERN NEW YORK.		Sundry contributions.....	1 52
<i>Canandaigua</i> —Bequest of late Miss		F. A. M.....	1 65 409 67
Mary Wells, of St. John's Ch.	4 00	SOUTH CAROLINA.	
<i>Camden</i> —Trinity Ch., for Constan-		<i>Charleston</i> —A member of St. Philip's	
tinople.....	4 00	Ch., for Constantinople, \$5;	
<i>Geneva</i> —Trinity Ch.....	50 00	do. \$10; do. \$2; do. \$5; do.	
<i>Geneseo</i> —St. Michael's Ch., for Chi-		\$5; Miss W., annual pledge,	
na, \$10 00; for church at		\$10; Mrs. R. \$25; E. \$5;	
Houston, \$15 00.....	25 00	members, \$15; St. Paul's	
<i>Hammond's Point</i> —St. James' Ch....	5 00	Ch., a widow's mite, \$3;	
<i>Medina</i> —St. John's Ch.....	2 50	Miss E. L. T., ann. \$5; Miss	
<i>Mt. Morris</i> —St. John's Ch., for China	22 00	E. R. T., \$5; St. Michael's	
<i>Oxford</i> —St. Paul's Ch.....	22 00	Ch., \$103 65; a member,	
<i>Rochester</i> —St. Luke's Ch., for Africa,	10 00	ann., \$25; Miscellaneous,	
“ “ “ “ for a child		\$97 36—all for Constantino-	
named Henry Whitehouse,		ple.....	326 00
Africa.....	20 00	Monthly Miss. Lec.....	3 05
Do. general.....	75 00	Mr. Edward Lowndes, ed. in	
<i>Syracuse</i> —St. Paul's Ch.....	5 68	China.....	25 00
<i>Utica</i> —A member of Grace Ch., for		<i>Columbia</i> —Trinity Ch., a member,	
Africa.....	10 00	for Constantinople.....	50 00
Grace Ch.....	9 50 264 68	Trinity Ch. general.....	45 00
NEW JERSEY.		<i>Richland</i> —Mt. Zion Ch., from Mrs.	
<i>Camden</i> —S. S. St. Paul's Ch., for		Jno. Clarkson, for Africa....	25 00
Africa.....	10 50	Do. for China.....	25 00
<i>Flemington</i> —Calvary Ch., and }		Do. towards Rev. Mr. Gillett's	
<i>Clinton</i> —St. Paul's Ch.....	2 23 12 73	salary.....	25 00
PENNSYLVANIA.		<i>Radcliffboro'</i> —St. Paul's Ch., \$16; for	
<i>Germantown</i> —A member of Female		Texas, \$2; for Africa, \$2; for	
Asso. St. Luke's Ch.....	30 00	parochial school, Galveston,	
<i>Harrisburg</i> —St. Stephen's Ch.....	50 00	\$9.....	29 00
<i>Kingsessing</i> —St. James' Ch. Ladies'		S. S. of do. for ed. in China.....	25 00
Miss. Asso.....	25 00	<i>St. John's Island</i> —St. John's Ch., S	
<i>Philadelphia</i> —Teachers of Female S.		P. C., for ed. in China.....	2 00
St. St. James' Ch., for ed.		Dr. T. Carder, of do. for do.....	25 00
“Henry Morton,” Africa,		M. J. V. \$1. S. A. G. \$1; M. L.	
last payment.....	20 00	I. \$2 50; sundry persons, 66c.	5 16 610 21
S. S. Grace Ch., for support of		NORTH CAROLINA.	
10 children, Africa, 4th ann.		<i>Wilmington</i> —St. James' Ch., for	
payment.....	200 00	Constantinople.....	69 00 69 00
Miss Julia Cox, sub. for 1845, $\frac{1}{2}$..	2 50	GEORGIA.	
From a lady, for Ch. at Houston,	20 00 347 50	<i>St. Simon's Island</i> —Christ Ch.....	20 00
DELAWARE.		<i>Savannah</i> —Members of Christ Ch.	
<i>Wilmington</i> —Trinity Ch.....	7 00 7 00	and St. John's Ch., for ch.	
MARYLAND.		at Houston.....	150 00 170 00
<i>Baltimore</i> —Two small parishes near		ALABAMA.	
Baltimore.....	5 00	<i>Mobile</i> —Soc. for the promotion of	
A member of one of do., for Ch.		Christianity, Christ Ch., for	
at Houston.....	50 00	Constantinople, \$5; general	
Bishop Whittingham, for Con-		purposes, \$142 50.....	147 50
stantinople.....	25 00	Polk Miss. Soc. Christ Ch. 2d	
“Baltimore,” for do.....	50 00	ann. pay't, for Africa.....	20 00 167 50
<i>Georgetown, D. C.</i> —St. John's Ch....	23 00	LOUISIANA.	
S. S. of do., for ed. of Lorenzo		<i>Thro'</i> the Rev. S. Hazlehurst, from	
Thomas, Africa.....	10 00	Mobile, New Orleans, &c., of	
<i>Hagerstown</i> —St. John's Par.....	20 00 188 00	which the particulars have	
VIRGINIA.		not yet been recorded.....	365 00 365 00
<i>Alexandria, D. C.</i> —St. Paul's Ch., for		OHIO.	
gen. purposes, \$14; Greece,		<i>Ashtabula</i> —St. Peter's Ch., Christ-	
\$2 50.....	16 50	mas coll.....	7 00 7 00
<i>Frederick Co.</i> —J. S. Davidson, for the		ILLINOIS.	
use of Miss Baldwin, Athens, 200 00		<i>Albion</i> —St. John's Ch.....	12 00 12 00
<i>Fredericksburg</i> —St. George's Ch....	3 87	MISSOURI.	
Do. for China.....	10 00	<i>St. Louis</i> —R. P. Williams, $\frac{1}{2}$	2 50 2 50
W. A. Blackford, Esq., for China,	5 00	TOTAL.....	
Miss Frances Scott, do.....	5 00		\$3791 97
Mrs. D. Bankhead, do.....	5 00		
A little boy, for do., 50c; two			

(Total since June 15th, 1844, \$25,633 97.)